

T H E

Ram 17

POLITE STUDENT.

*Quid vetat ? quanquam Ridentem
dicere verum.*

Yet not to laugh, and let my Muse be loose,
As 'twere my whole Design to be jocose,
Altho' I may be grave when not morose.

HORACE.



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1-7.

L O N D O N :

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T. H. B.

JOHN H. B. 1871



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S I R,

I HAD Occasion to understand your Papa intended to send you this Winter to an University: And tho' I doubt not but he has already expatiated so fully on the Duties of a Son to his Parent, of a Scholar to his Master, and a Student to his Fellows, and given you such wholesome Directions and sound Precepts of well-doing, as may teach you, on all Occasions, how to regulate your Life and Actions, whether Public or Private, or whatever Relation you stand in to others, in all the Periods and Stages of Life: And you, I hope, have received them with all the Attention that becomes so serious and important a Subject, and one who design'd to make so rational a Scheme the genuine Standard and Measure of his Life and Conduct; I say, I persuade myself he has done it so powerfully, pathetically, and emphatically, that, perhaps, he has left very little Ground for another to walk upon. Yet I think myself a little interested to contribute, as much as in my Power, to your Welfare now, and hereafter, having been appointed the Director of your Studies for some Time: And, as I assure you, my Dear, there's no Man living who wishes more passionately for your Advance-

ment in Credit and Reputation, and all that's great and valuable, than I do. Tho' the Relation of Master and Scholar be dissolved, yet, I hope, the sacred (for to me it is such) more endearing, permanent, and lasting Tie of Love and Friendship is not cut asunder ; but will baffle Absence, interjected Distance, and even Time itself, whose devouring Jaws nothing can escape, but immortal Souls the Seat of never-dying Friendship. As it is so, I hope this grateful Offering will meet with the same hearty Reception that the poor Man's sorry Basket of Fruit did from the rich Lord of the Manor, when his own Gardens abounded with much greater Variety, and in greater Perfection. If I am officiously zealous for your Interest, I hope it won't be considered as ill Breeding ; or if it shou'd, I don't know by neglecting it, how far I cou'd account to the internal Judge, whose Approbation and good Esteem every honest Man in the first Place ought to look for.

Since then, I flatter myself I may exert my Prerogative (if I may use the Expression) without incurring the Censure of Uncivility, I shall do it as briefly as the Nature of so complicated a Subject will admit of. But before I proceed, I must beg of you to take all I say in good Part ; and imagine it might with equal Reason be apply'd

ply'd to all the young Gentlemen in the World in your Circumstances. For, I shall say nothing but with a good Design, tho' possibly I may mistake ; for it has been the Fault of many a well-meaning Man to do a Prejudice when he intended a Service. And if to be roughly kind is peculiar to my Temper, you'll excuse me if I don't appear with a very courtly Aspect, or wear a Vizard after the *French* Mode. Suffer me to say, that the Strain of Modern Politeness is scarce compatible with free Dialogue, and therefore prefer *the faithful Wounds of a Friend to the Kisses of an Enemy, which are full of Deceit.*

What I have to say shall not be grounded on the abstract Ideas, airy nice Speculations, refin'd, delicate Conceits on Educations, as yet too far above your Comprehension ; but entirely exhibited by familiar Images, grafted on Experience, the concurring Testimony, and universal Consent of every plain honest Man, and Facts obvious to all.

First, *The shadowy Title of being at College, not sufficient to denote a Learned Man.*

I know what mistaken Notions float generally in young Men's Brain (young Men of a little more advanc'd Age than yours, and whose Experience might be supposed to have

have taught them better Things) about Colleges, Universities, Travel, and what we call, Seeing the World. We are apt to imagine, if we enter the Walls of an *Oxford*, or a *Leyden*, measure the Circumference of such a Dome, read an Inscription on such a Monument, or Statue, observe the Fashion of some eminent Professor's Peruke, or Cut of his Gown, or the like; I say, we are apt to think there is a sort of Spell or Charm in those material Objects, which inspire us directly with all the gentlemanly Qualities peculiar to those Countries, and their Inhabitants, which those extraneous Subjects are lasting Memorials of. But, alas! no Mistake can be more fatal or delusive! This is the most dangerous Rock the young Mariner has to avoid in the whole Voyage of Life, and which most loudly calls for the due Use of his Chart and Skill, that he may steer a steady Course, and safely arrive at his desired Haven. How many well rigg'd Vessels have we seen set out with a proud Gale, run a-ground, ~~or~~ they were well out of the Harbour, for want of a proper Beckon to give Warning of such Shelves; which I shall shew you in their hideous Form, that you may never stick on such Flats and Shallows.

Those handsome Acquirements must be the Result of our own Study and Application;

tion ; the Exercise of our own Intellectuals, and Imitation of the good Behaviour of those who are best and most eminent in those Places. To prove which, suppose a Man, from his Childhood to the grand Climacterick Fifty, should roam from Clime to Clime, or Pole to Pole, fly thro' all the Countries of the Terraqueous Globe, without enlarging his Experience, or making wise Observations ; and instead of penetrating into the Recesses of Knowledge and good Manners, as he had done to the hidden Parts of Countries, has only glean'd all their Follies, and expos'd his own, as a Modern Author speaks. Suppose further, such a fashionable Vagabond, to reflect seriously on his Pilgrimage, and cast an Eye backward on his former Life. Now ! examine your own Ideas, and imagine, if possible, what a barren and distracted Scene presents itself to his View ! who has no other support but the corroding Reflection of the Poet,

—— *Non ingenium sed patriam*
Mutavi. ——

with this terrible Caustick, that his Follies are without Excuse. This is suffering himself to be mock'd and deluded in the most puerile manner, with the ragged Title of Learned and Accomplish'd, without the true Substance of real Interest. And if this be generous Breeding, to be good for nothing, sic

lie on such Politeness ! I consider that as a liberal and compleat Education, which fits a Man to discharge handsomely, gracefully, and courageously all the Offices, both publick and private of Peace and War ; which I'll venture to say, People of so woful a Complexion can never justly perform. A Man may, indeed, study and converse himself into Letters and good Breeding ; but assure yourself no one ever rid or sail'd himself into Common Sense.

To vaunt of one's Education and Opportunities of Study, is, I think, one of the poorest and most foolish and ridiculous Boasts on Earth. For, if one has had these valuable Advantages, and has made a suitable Improvement, it will soon appear, in spite of all the Clouds that obscure it, and ordinarily overcast Modesty and Self-debasement. Even in treating of the most ordinary Subjects, without stepping out of the beaten Paths (which wou'd betray itself) he will discover a Delicacy of Thought and Correctness of Expression, in the same manner that a Man who has learned the genteel Carriage of his Body, will shew he understands what Numbers, Order, Harmony of Limbs, Gracefulness of Gesture are, by the slightest Motion, when he himself does not so much as think of it : But on the contrary, if those Time-Prodigals have neglected those

ire-

irretrievable Opportunities, how does it aggravate their Misery, that whilst every Thing was plentifully supplied by others, they themselves have been wanting to their own greatest Interests? How piercing an Evil? How cutting a Reflection must it be, to consider, that they have been, as it were, at the Staple and Mart of good Literature, and yet made a foolish Bargain? That they have, like the Spider, spun their Ruin out of their own Bosoms; and how much more intolerable their Condition is, than that of all the *Tantulus's*, *Prīmætheus's*, *Sisyphus's*, and *Damocles's* that ever the fertile Imaginations of the Poets invented, let any one who has Judgment imagine.

— *Anne majus sæculi gemuerunt & Ra
Juvenici* — — — Per.

Sicilian Tortures, and the *Brazen Bull*, are Emblems, rather than express the full of what they feel.

May you never know such perpetual Discord of Life, such alternate Disquiet and Self-dislike. Let never such flattering Seducements, or vain Principles seize you.

The only Motive can tempt Men to this Piece of sickly Affectation, is, That they may be accounted more wise and knowing than their Neighbours, and so gain a superior Degree of Reputation and Applause. To the real Acquisition of which, I can give you
no

no better Directions, than that incomparable Rule of *Socrates's*, "That the ready Way, as " it were, the short Cut to Glory, is really to " be what one desires to be accounted." For, tho' vain Pretences may, for a while, put on the Face of Reality, the sanguine Humour of a high Tone wear the Vizard of profound Knowledge, Pedantry may be cloathed (like Hypocrisy in Religion) in the Shape and Appearance of Learning, and pass for genuine on the ignorant and undiscerning Multitude; yet, be assured, solid and lasting Reputation was never built on such weak Basis, or established on such a sandy Foundation as won't stand the Shock of Wit and Criticism, the only Criterion of real Ability. Such vain Outfides will soon be stript of their Disguise in an Age where every Thing won't go down, because confidently affirm'd; especially amongst us *Britons*, who entertain such high Ideas of ourselves as to admit of no Pope, far less Popes amongst us: And so my ostentatious Gentleman becomes in the End the Laughing-stock of the Company; and is consider'd a more troublesome Insect than a Clown, in as far as a Coxcomb is more nauseous than an Idiot. Both, indeed, sorry Companions! the One trespasses without Knowledge, and is therefore the more incorrigible; but the Other wittingly, and therefore without Excuse; or to speak in the
Lan-

Language of the able Sophist St. *Paul*,
 " Sin in him becomes exceeding Sinful."

Illustrious Birth, and a considerable Fortune, preferable to Learning, a dangerous Conceit.

Another as dangerous and mortiferous a Mistake, and that which unmans, and, as it were, strips Children of Condition of the very distinguishing Characteristick and leading Quality of rational Agents, is, the Thoughts of high Birth and opulent Fortune.

Young Gentlemen are too apt of themselves (human Nature being a Soil to which false Opinions easily take) to think Wit, Knowledge and Learning are by no Means necessary Ingredients in the Composition of a Gentleman, but entirely calculated for low Life, and (to speak in the fashionable Language of Modern Politeness) ought to be banish'd a liberal and generous Education, and confined to the Schools of the Pedants, distant Cloisters, and unpracticed Cells. This vulgar Error is too often seconded by pernicious Flatterers, with whom they are surrounded and environ'd : So that these Executioners of Youth, hurry them down the Precipice, their own false Suggestions laid them to. But I shall endeavour to detect the Absurdity of this monstrous and false

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Judg-

Judgment, so much favoured by the Generality of our Species.

Illustrious Race, a plenteous Estate, and hereditary Honours are to be accounted no further valuable, than they tend to afford a successful and advantageous Opportunity, and point out an easy and speedy Method to distinguish one by virtuous, heroick and noble Actions: When the whole Tenor of his Life is consistent, and of a-piece with his high Station, and his superior Power and Ability exerted in Defence, and for the Benefit and Advantage of his Fellow-Creatures; then will they be mention'd to his Honour by Men of solid Judgment and true Taste. Tho' indeed (so long as there is more of the Fool than the Wise in Human Nature) Nobility, State, Supremacy, and a dazzling Outside, may procure us a sort of mechanical Respect from an unthinking Croud. Yet Learning, Ability, and the good Qualities of the Mind are the effectual Benjamins that will recommend us to the Love and good Esteem of those of the better sort, and more enlarged Understandings, who more admire the Merits of our Capacity, the Graces and Perfection of our Mind, than the Advantages of our Birth and Fortune. From all which, I can't help concluding with the famous Mr. *Pope*, " That
" Worth

“Worth makes the Gentleman; the Want
“of it the Fellow;” or with *Juvenal*,

Nobilitas sola atq; unica

——— *virtus.* ———

Virtue alone is true Nobility.

Suppose a Man by some lucky Chance, or *virgula divina*, should possess the most extensive Dominions, gain the most glaring and exorbitant Title and Badge of Honour, the most ambitious, or even frantick Monarch could think of; and likewise imagine him barren of better Things, and destitute of a sufficient Competency of Knowledge, gracefully to set off his large Territories; Wou'd not every one be ready to make him the same Compliment, or rather Banter, that *Themistocles* did, when being once ask'd, “How he wou'd marry his Daughter;” “whether to one that was poor, but honest, or to one that was rich, but of an ill Reputation?” made Answer (as every wise Man must) “I had rather have a Man without an Estate, than an Estate without a Man.”

What wou'd his mock and delusive Grandeur tend to, but to render his Folly the more conspicuous? and hold up a Taper, the better to find out all the Corners of Ignorance and Darkness; first, to raise him to so high a Pitch of Greatness, to make his Fall (like *Belzibub's* of old) the greater.

For,

For, a Gentleman who is set up, as it were, to publick View, and in so clear a Point of Light, must suppose the Eyes of all are turned on him ; and every one is inquisitive about all his Actions, which must pass thro' the critical Scene of every envious and ill-natur'd, as well as candid and courteous Spectator ; from whom he must expect no Quarter, and so ought to have the stricter Guard over all his Motions. Whereas in low Life, many Things will pass without Observation and in Silence, which wou'd be imputed to his Ignorance or his Malice.

*For still more public Scandal Vice extends,
As he is Great and Noble who offends.*

A new Lace to his Livery, or Equipage, will not, perhaps, supply this Defect, even with the Lumber and Refuse of our Species, not to say with Men of Parts and Breeding.

I never knew (in the short Line of my Observation, and narrow Circle of my Acquaintance) a Man, even the most buried in a Silver Mine, and the closest chain'd to Links of Gold, who, in his Character of a Man of Sense and Fortune, wou'd make the latter the Title Page in his Panegyrick. Is there any Thing more ordinary in discoursing of a Gentleman of Merit, than to praise him in a more noble and lofty Strain, *Pleniore ore Laudamus*, without the least Respect

spect to his Quality and high Station? But, if a Man has nothing else to recommend him, but a gay Outside, a gilded Chariot, a splendid Equipage, or the like; such an one, even amongst the most abject and illiterate sort of People, passes commonly under the familiar Cant, and appellative of *Rich Boy*: Which shews me, by the bye, that Men will sometimes speak Truth when they do not intend it; and that Virtue, when she displays her sovereign Beauty and attractive Charms will, like an irresistible Torrent, seize and carry all before it, in spite of the most obdurate Vice and Impudence; which verifies that Saying of the Philosopher's:

— *Facile indicabit ipsa Natura vim suam; cum homines quod facere ipsi non possent, id recte fieri in altero judicabunt.* And whose Room can no more be supplied by Power, Birth, Station, or any accessory Quality, than the Absence of the splendid Light of the Sun, by the glimmering Twilight of a Lanthorn.

Learning is an Ornament in Prosperity, a plentiful Revenue that never fails of procuring new Titles, and additional Greatness to those we have been actually born to, if we take Care to furnish ourselves with proper Accomplishments: And did you know how much the Gentleman is improv'd by the Scholar, and what a happy Compound the
Depth

Depth and Solidity of Philosophy, with the easy and refin'd Breeding of a Court make, you wou'd be inflam'd with the Study of Letters on this very Account. " What is " there, O ye Gods, says *Cicero*, more excellent than Wisdom? What more excellent and lovely in itself? What more useful and becoming for a Gentleman? Or, " what more worthy of a reasonable Nature?" It gives Gracefulness to an illustrious Birth, and fills a high Station with suitable Abilities; but Ignorance and Want of Knowledge, throws a Shade over the Lustre of the noblest Descent. It is further, a Refuge in Adversity, and the chief Ingredient in a happy Life; the lowest State with it, a Heaven; the highest Station without it, dull and insipid: And even Life itself, destitute of this vivifying Principle is but a Resemblance of Death, a Phantom; yea, a fantastical Nothing not worth the Keeping.

Do but look abroad, Sir, and see that all the good Things of Fortune, with all their Charms, Blandishments, and Allurements, are but of small Value, and light Account in the Balance of Reason and good Sense, in comparison with the noble Qualities of the Mind, treasur'd there by an honourable Application, and just Erudition. Consider with what Care they are got, with what
 Fear

Fear they are kept, and with what Certainty they must be lost; as being the Prey of every malicious and tyrannical Accident.

To be well descended, or left Heir of a plentiful and handsome Fortune, are all the Goods of our Ancestors: But to make them really our own, we must add the noble Acquisitions of Wisdom and Learning, which will better recommend themselves by their own intrinsic Value, than any Thing I can say; and stands no more in need of the faint Fucus and Varnish of Words, than a Diamond of gilding, which only marring its sparkling Rays.

If I insist any farther, I doubt not but I'll justly incur the Censure of the *Roman* Orator.

In re non dubia, utitur, testibus non Necessariis.

In a Matter undoubted, he uses Witnesses unnecessary. But one Word more, and I have done of this Head.

There is a studying for Use as well as for Ornament. Learning, and a superior Capacity for Business, are the Source of Wealth and Honour, Estate and Esteem. If we look a little beyond the Smoak of our own Chimnies, we ^{shall} find that all the *Cincinnatus's* (call'd from a Plough Tail to the Dictatorship of *Rome*) *Cicero's* and *Marius's*, and even the shining Planets of our own Age

Age have been such as stood in the remotest Prospect of Preferment, and lived the most private Life ; and rais'd themselves to these eminent Stations by their extraordinary Merit and superior Ability ; which when duly exercised, seldom prove abortive, but produce those Effects. Sacred History itself, furnishes us with a most flagrant Instance of this Truth. *Solomon*, because he chose Instruction rather than Gold, “ was blessed “ with an understanding Heart, so that there “ was no Man like unto him ; as also Riches “ and Honour ; so that there was not any “ among the Kings like unto him.” Satisfy yourself, 1 *Kings*, Chap. iii. from Verse 5, to Verse 15.

I remember to have read somewhere (I think in *Cebes's* Table) a Story of *Hercules*, perhaps not foreign to our present Purpose. 'Tis reported of him, That one Day, when a Youth, musing and considering with himself what Course of Life to follow ; *Pleasure* and *Virtue*, respectively, made their Court to the young Student. The Enchantress *Pleasure* presents herself in all the Pomp of Luxury, attended by her *Eratos* and other Paly some Muses, spreading their Temptations with all the alluring Artifice of Skilful Courtezans, promising the sweetest Life, and inviting him to their Pillows ; and all to captivate the young Hero's Heart.

The

The heroick Dame *Virtue* appeared with a slow, compos'd, and majestic Pace; and by her own native Amiability engrossed and absorbed the Passion he had entertain'd for the gay and airy Sisterhood. Upon which, she gave him to understand, that her Rival was entirely at her Disposal, with all her jocund Ladies, such as *Wealth, Honour, and Titles*, should all attend in her Train.

From all which, we may make this instructive Apologue, That Wisdom and Knowledge will be the infallible Guides, both to the Acquirement of Honour, and the gracefully supporting the same. "Exalt her, and she shall promote thee: She shall bring thee to Honour, when thou dost embrace her; she shall give to thine Head an Ornament of Grace; a Crown of Glory shall she deliver to thee."

Too much Liberty at College, another Engine of Destruction.

I further know, That at College, young Lads are generally too much their own Masters; tho', indeed, there, Vice is punish'd and discourag'd when discovered. They are then emancipate and set free, as it were, from the Jurisdiction of their Fathers, gone from under the Eye of a Tutor, and beyond the Reach of the Lash! the abominable Lash of an inexorable and tyrannical **Dionysius!*

C

They

* Of whom it is said, That in his Disgrace he turn'd Schoolmaster, that he might at least tyrannize over Children.

They have no Comptroller to cavil with them, or dispute their Pleasure. True, indeed, still they have a Master, but such an one as supposes them to have been already tutor'd in the Principles of Virtue and good Breeding, and have been taught to think, that Liberty does not consist in being without Restraint, as in being a Check to themselves. But if after all, contrary to his Expectation, he find them give a Loose to childish and ill-taught Qualities, and vicious Inclinations, he will perhaps, for sometime administer sound Counsel; but if still they give a deaf Ear to his monitorial Sayings, or which is worse, he find they hear him as if they heard him not, he will then, like *Persius's* Doctor, leave them a Sacrifice to their own abandon'd Courses, and distracted Passions, a Victim to the Unexperience, Heat, and Extravagance of Youth, which so much stands in need of a Guide and Counter-poise.

So if Ignorance and Error fall to their Portion, it is not because he wou'd not teach them, but because "they wou'd not obey
" the Voice of their Teacher, nor inclin'd
" their Ear to him that instructed them."
For these Reasons, they ought to entertain a high and lofty Opinion of their Master, both for his personal Merit and Qualities, and his Authority over them. Consider him as one in whom there is a whole Academy
of

of Sciences, and at whose Lips hang Wisdom and Understanding : For, if once you begin to think lightly, or even with Indifference of your Regent, assure yourself, that from that unhappy Moment, you may bid adieu to Improvement thro' his Means ; you have stopt all the Inlets and Conduits to Knowledge. Contempt breaks the Neck of Obedience, and Disobedience is a most inveterate Enemy to Instruction, there being but a few Removes betwixt Neglect and Disdain, Aversion and Hatred ; and rather than harbour any of those Crocodiles, suffer yourself to run in the other Extreme of Fondness and Attachment. 'Tis a known Saying of *Alexander*, " That he was more
 " obliged to *Aristotle*, who instructed him,
 " than to *Phylus* who gave him Life and
 " Empire."

— *Et urna perpetuum ver, qui Præceptorem sancti voluere parentis esse loco.*

Eternal Spring and rising Flowers adorn
 The Relicts of each venerable Urn ;
 Who pious Reverence their Tutors paid,
 As Parents honour'd, and as Gods obey'd.

DRYDEN.

An University is a Wild, or Garden,
 where Weeds and Flowers promiscuous shoot,
 the Nursery of many a hopeful Youth, as
 well as thoughtless unattentive and dissolute
 Debauchee ; *Hercules's* Field, where Pleasure
 sure

sure and Virtue accost the young Student with their different Emblems and Characters.

We have Instances of an early Corruption in all the States of Life; and I am sorry to say, 'Tis most to be found where it ought to be least expected. If the Country 'Squire becomes a greater Smoaker, or Drinker, than others, or the Pest of some virtuous Fair, who merited a better Fate, thank his early Corruption at *Cambridge*, was the Opinion of a very great Man, which naturally leads me to say a Word or two,

About your Choice of Companions.

“ He who walks with the Wise, shall be
 “ wise; but the Companion of the Fools
 “ shall be destroy'd,” says *Solomon*. “ Tell
 “ me your Company, and I'll tell you who
 “ you are,” says the wise Sage *Epictetus*.
 “ No greater Mark of a Man, than to judge
 “ him by the Company he keeps,” says *Plu-*
tarch. So that unless wise Men be extreme-
 ly out in their Guesses, Men receive a Tinc-
 ture from the Company they frequent; in
 the same Manner that one breathes of the
 high Flavour and rich Odour of Orange
 Trees and Cedars, by walking in a perfum-
 ed Arbour; or Waters passing thro' poison-
 ous Minerals, partake of their Taste and
 Quality: However polite and agreeable the
 Authors we read are, of the Company we
 keep, and the Associates we converse with, be
 of

of a different Turn, we shall find their Taste, Humour and Passions so strangely adopted, as to become our own real and true-born Offspring. As to a Proverb, Conversation has a wonderful Power and Influence over Dispositions and Manners, to smoothen them from rustick Harshness, and unhand-some Tendencies; as also to debase them to the lowest Sink of Vice and Infamy, and all that is unbecoming a rational Agent and a Gentleman. It may suffice in general to point out to you who to chuse, and who to avoid for your Companions; associate yourself to, and delight in the Company of good and wise Men, Men of good Breeding, good Morals, and solid Virtue; such as have been early tutor'd in the Principles of Virtue and Honesty, Men of approv'd Fame and establish'd Characters; of fair Repute and honourable Appearance; and, in a Word, whose superior Candour and Integrity are notable.

Many a Youth has gain'd himself Reputation and Applause, by keeping Company with Men consider'd worthy Members of their Country; for every one is apt to imagine they will one Day become like those glorious Patterns they propose to themselves for their Imitation.

This is the noble School in which Elevation of Soul, Elegancy of Maxims, Justness
of

of Thought and Stile, Delicacy of Manners, good Breeding and Politeness, of whatever kind, Gracefulness and Decorum are all learned; this is the skilful Alchymist that purges away the Dross and Refuse of human Nature, sublimes and refines our Dispositions to a Pitch almost equal to superior Beings. This is the Jeweller that polishes Rusticity and bearish Roughness of our Nature, and renders us sociable Creatures fit for the Commerce of Life, and the finishing Palestra that perfects the Gentleman insensibly. You will acquire more Wisdom and Experience (and that at the Expence of others) by joining yourself to Men of such Tempers, than by studying all the Dogmas and Didacticks of the Schools; for Solitude and too close a Retirement degenerate into Rusticity, and I had almost said Brutality; and by conversing too much with the Dead, a Man may render himself unfit for the Company of the Living.

Fly on the other hand, like Bears and Lions, the Company of the Loose and Immoral, Obscene and Vicious, Trifling, Vain and Impertinent; avoid their Company as a Contagion, which gives a Tincture of Vice to those who are so unhappy as to fall within the Reach of its destructive Influence, that, like a Gangrene, eat all before it. Courageously sustain the first Onsets of those Patrons of Licentiousness. If once you remove the
Centinel

Centinel of Care and Vigilance, then those Enemies of Youth will pour in so violently as to unarm you all at once, and chain you to a State of Bondage, unknown to any Gally Slave, in as far as the Soul is preferable to the Body; and to undergo a Servitude in the One is more wretched and ignominious than the Other.

You will become the Slave of unbridled Appetites, the Sport of every Tide of Passion and false Suggestion of Pleasure and debauch'd Conduct. Most tyrannical Victors! who obstinately maintain the Ground they have once gain'd: So that your best Defence against the reigning Contagion of the Age will be, resolutely to stand the Charge; and I promise you, a few Instances of such Steadiness will secure you from future Invasion. "If Sinners entice thee, consent thou not;" in fine, never select those for your Intimates, who are polite enough to divest themselves of the distinguishing Characteristick and leading Quality of Rational and Moral Agents; to debase themselves below any thing the Brute Species are capable of, and perhaps hurry themselves to the Gallows into the Bargain.

You see, Sir, what Judgment and Caution, Deliberation and Discernment, must be necessarily used in the Choice of Friends and Intimates, to distinguish the Beautiful from the Deformed, the Amiable from the Odious,
in

In a Community over-run with Artifice and Disguise. We must not affect every one who shews a sudden Flash of Friendship, and, like Children, have hot and cold Fits of Love and Benevolence: But, if after Trial and Experience, he appear to have the true Complexion of a Friend, then contract a strict Acquaintance, and real Intimacy with him; shew a ready Willingness to oblige him; let there be a mutual Exchange of good Offices, and a daily Communication of Designs, Thoughts and Councils; tho', I believe, *British* Clime (especially the cold Northern Countries) is not a Soil in which Plants of such cordial Warmth, as *Damons* and *Pinthias's*, *Orestes* and *Pylades's*, *Thesus's* and *Pirithous's* will thrive and come to Maturity; yet, I wou'd not have you entertain groundless Jealousies and unreasonable Suspicions, as if all about you were dangerous Enemies, watching for an Opportunity of ruining and betraying you, or such whose Friendship was not to be depended on; for there are some generous and heroick Souls dispersed here and there, with whom you may contract a more than ordinary Friendship, which by a reciprocal Intercourse of Favours, alternate Civilities, and unrestrain'd Confidence, may be refined to a sincere cordial Amity, a pure and delicate Union, without the least Allay of mercenary Views and Self-Interest, further than is consistent

sistent with Virtue and the closest Cement, and indeed the only Basis of real and lasting Friendship.

But I find I'm imperceptibly hurry'd too fast. However, let the Apology of the *Roman* Orator excuse me, *Quād si longa fuerit Oratio cum utilitate rei comparetur & fortassis brevis videbitur.*

If I appear tedious, let the Importance of the Subject be consider'd, and, perhaps, I'll ^{seem} too short. And having now, I hope, safely led you out of the Reach of the Smoak and Sin of the City, please to lend me your Hand while we traverse the rural Landskips; and when I have safely placed you on a flowery Turf, I wou'd not have you appear too secure. I have known many a Man safely escape the snappish Curs of the Town, so miserably bit by the *Tarantulas* of the Country, that, perhaps, the proper Tune has never been fallen on for his Recovery.

For Heavens sake, then! shun contracting an Intimacy with ignorant, clownish and vulgar Spirits, who can never furnish you with any Thing agreeable or entertaining, much less instructive or improving. I shou'd think one wou'd chuse to be for ever cloister'd to a Cell, than condemn'd to the Company of such boorish Companions.

Few good Qualities are to be found in low Life, and little handsome is to be expected

pected either at a Plow or Cow Tail. "Who
 " can bring a clean Thing out of an Un-
 " clean;" No, not one! Those sordid Souls!
 mere Naturalists, Strangers to Wit, Learning
 and Ingenuity, will debase you to their own
 Level, raze and eradicate all the commend-
 able Qualities you have been ever taught;
 or at least furnish you with no good ones;
 for it is not to be expected, that savory and
 relishing Fruit will spring from such barren
 and bitter Stocks. 'Tis said, Grapes are not
 gathered from Thorns, nor Figs from Thistles.
 And all the Requital for this vast Expence
 of many precious Moments, and perhaps your
 Character too, is the ridiculous Pre-eminence
 of being thought the best Man in the Com-
 pany, which (as one of the Lord-Mayors of
London shrewdly observes) is such another
 Compliment as to make a Man preside among
 a Herd of Brutes; and indeed the Plurality
 of them are little else than Brutes of a finer
 Aire and better Shape, than the Ox in the
 Stall, or the Ass in the Crib. But suppose-
 ing your Virtue and Innocence safe (which is
 as bold a Supposition as can be made) yet,
 assure yourself, your Manners and good
 Breeding are mightily endanger'd, which, tho'
 scarce to be reckon'd among the Number of
 Moral Virtues, yet is that which gives a rare
 Varnish and Lustre to all a Man says or does.
 Many have, in a short Time, contracted so
 much Rust and rough Side by lying among
 such

such Dross and Rubbish as all the Palistreas and Courts in the World have never been able sufficiently to file off.

In an Age, where every Thing is judged by the Outside, the Want of Politeness and Complaisance, attract much from the most real and genuine Merit, which appears dim and less lovely without it, as the most brilliant and gorgeous Diamond never shews itself to Advantage, or discovers any of its inherent and latent Beauties, till it has passed thro' the Hands of the skilful Polisher, which ushers in a few Words with

Relation to your Behaviour towards your Fellow-Students, and Mankind in general.

If any Thing is advanced in Discourse, which clashes or interferes with your Sentiments (for I don't expect Uniformity in Opinions, any more than in Faces) propound your Arguments calmly so as to shew Moderation and Temper with a certain Air of Genteelity and good Manners; then whether you speak in publick or in private, Honour and Attention will wait on your Lips: And if Moderation and Temper are not of your Party, let your Cause be ever so good, I doubt whether you can represent it with any great Advantage, either to yourself or others. Passion is a Mill-Stone, enough by its deadly and lumpish Weight, to crush and suppress the liveliest Imagination and justest Thought. An easy, civil and courteous Deportment will

will insensibly gain the Affection of all Men; the Language of an affable, obliging, and genteel Address, will be the most powerful and persuasive Eloquence you can use. A sweet and obliging Temper will always procure Love and Esteem, and never fails of making others pleased, both with us and themselves, which is indeed the true Definition of Politeness and Complaisance; an external Virtue that most effectually recommends us to the good Graces of our Superiors, renders us agreeable to our Equals, and acceptable to our Inferiors; that smooths, and gives an attractive Charm and sort of Grace to all our Actions, and introduces that easy Condescension and just Humanity, so essential to the Success of a fair and friendly Commerce with the World. That which we call *Urbanity* will prevent Mankind making a bad Judgment of us; for he who stiffly adheres to his own private Fancy, without the least Regard to mould his Words and Actions according to the Prescriptions and Practices of his Acquaintances, so far as they are innocent and harmless, is justly censur'd for a haughty, proud, disdainful and disobliging Fellow. And I doubt not (with the Permission of Divines) but the notable Courtier St. *Paul* had something of this kind in View, when he said to the Jews, "I became a Jew, &c. and to all
 " Men all Things, that by all Means I might
 " gain some." At all Adventures, avoid a
 super-

supercilious Brow, a superb verbous Stile, and high Cock (a Fault young Gentlemen immediately from their Fathers Houses are as apt to fall into as any I know) which will in the End turn to Ridicule, Contempt and Disrepute; an entire Indifference, whether you be pleas'd or not; because all despair of obliging the Proud, who even in the pacifick Christian Command are look'd upon as inexorable, who consider all as their due, and so will make no Equivalent. But if even any Thing abusive, buffooning or scurrilous, and such as does not become you to hear, shou'd be thrown at you, I think 'tis more fitting you should let the Babble fall to the Ground rather than resent it; let the Thunder pass over, and don't oppose Fury to Fury, or file *foil* the Cholerick at his own Weapons: But let your good Humour humanize his Fierceness, and smoothe his Turbulence; and when his Frenzy is over, how fully does he avenge your Quarrel? What ample Reparation and sufficient Reprisals does he make for the Offence? there being no humbler Thing on Earth than satisfied Pride; he'll consider his Animosity as groundless and unjustifiable; admire and sing in the most passionate Strain, the Praise of your Prudence and good Sense, condemn his own Brutality and Savageness, and incessantly court your Favour and good Opinion. How much more real Satisfaction will the Approbation of your own Mind, the

Esteem

Esteem of wise Men, and the humble Posture of your fierce and untractable Enemy imploring your Pardon, yield you, than if you had made an elegant Decision of what we foolishly call Right and Justice with Sword and Pistol, so peculiar to the Modern fine Gentleman, or Tilt and Turnament, the Criterion and Touch-stone of the Gallantry of the Worthies of a few Ages past. How much more glorious is it to vanquish and overcome your Opponent with Goodness and Candour than by superior Strength and Force? The One well becomes a Man, the Other only a Bear or a Mastiff.

A low Familiarity, the Cause of such Civil Turmoils.

Conversation does not altogether consist in empty ~~Battle~~, or insignificant Merriment; nor Friendship in a Pat on the Shoulder, or a scurrilous Buffoonry in hooting a Man out of Countenance. This is inverting the very Design of Conversation, which ought to tend to Improvement and Admonitions, the creating of Light and dispelling of Ignorance: And in order to this, I wou'd have you canvass some useful Topick of Study amongst your Comrades, by which you'll, perhaps, benefit more in one Day, than by a Fort-night's, yea I may say a Month's private Meditation, cast about and research.

When I say this, I wou'd not be mistaken, as if I meant Lads shou'd be stalking about
like

like walking Libraries and moving Follies
 spouting about their Heathen Quotations
 here and there. No ! " this is being wise
 " above Measure, and righteous more than
 " enough." And I have been long ago
 persuaded, that 'tis to this old Error of our
 Seminaries of Learning (begging their Par-
 don) of exacting more than the unfurnish'd
 Heads and empty Wits of young Students
 are capable of producing, we owe the Decay
 and Downfal of Learning, and its growing
 so much into Hatred and Contempt ; the
 miserable Spectacle of seeing our Youth, of
 the better sort, disgusting Letters and bidding
 adieu to learned Character, as a mere Blemish
 and Imperfection : And so as soon as they
 have set out in the World, must list them-
 selves under the Banner of the fashionable
 illiterate Tribe, who assume the Character of
 fine Gentlemen, and in Default of this must
 take up with some foreign Foppery, to sup-
 ply the Want of just Relish and correct
 Taste, who might, were it not for this unpa-
 latable, grating and too strong Physick, ad-
 ministered to their raw and tender Stomachs,
 have easily taken to their Dose, and become
 able, sound and orthodox Divines, stay'd and
 mighty Counsellors, or sagacious and tho-
 rough Politicians, with great Ease to them-
 selves, Honour to their Master, and Advan-
 tage to the State. How many brave Souls
 have been over-broke in this Scholastick Ma-
 nage ! Heaven's witness, not a few !

But I wou'd have you consider withal, that Man was never design'd by Nature, merely for Diversion (the peculiar Business of Apes and Baboons) and idling away Time. The Author of our Being wou'd never have bestow'd Intelligence and Liberty, and endow'd with such various Powers and Faculties, Creatures intended for nothing but Sport, ludicrous Frolicks and childish Fooleries; from which we may learn, that the proper Business of Man is grave and serious Studies and wise Research, Affairs of greater Importance than Junketting and Play: So that (to return to our Purpose) if a Man speaks well, justly and seasonably, his Youth will be so far from exposing him to Contempt, that it will procure an universal Prejudice in his Favour; for no Man in his Wits will ridicule Wisdom, or laugh at Honesty and good Sense.

Of S T U D Y.

The only Intent and Purport of Learning seems to me to be no other than to make us better Men, and render us more useful Members of Society, and the better to qualify us for the Discharge of Offices, either Civil or Military. Now, I can't see how any Man can expect to make a handsome Appearance on either of the Lists, especially the former, without being well versed, and thorough-paced in the Language of his own Country. *Cicero* was so sensible of the Truth of this Assertion, that he heartily recommended to his

his Son *Marcus*, when a Student at a *Greek* University (as you are now) carefully and diligently to peruse his Pieces which were writ in his native Dialect, for the Improvement of his *Latin* Stile. Amazing, yet factally true it is, That scarce a Gentleman's Child amongst a Score, can understand or read their own Language to any tolerable Purpose. Our common Lectures make Reading, by their gross Misapplication of the proper Accent and Emphasis, as grotesque and monstrous a Figure, as a Painter wou'd by drawing the Picture of a Modern Lady with an Amazonian and Masculine Air, where all ought to be Grace and Softness; or the Portrait of a Man effeminate and nice, whom nothing becomes but Majesty, Boldness, and a manly Relish.

To take a World of Pains in scraping a miserable Portion of *Greek* and *Latin*, and neglect the Cultivation and Improvement of his Mother-Tongue, is like roving abroad, while the most intimate Part of him is most out of sight. How many noble Thoughts are buried in Silence and Oblivion for Want of Expression? Or, to use the Midwife-Phrase, how many perfect Conceptions are murder'd for want of an easy Delivery? The acutest Thoughts, if unattended by Elocution and proper Utterance, die in the Embrio, and never favour the World with their Presence; these unborn Ideas stagnate, as it

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were,

were, and putrify without Air, and spoil like Bales unopen'd to the Sun ; nor can they be properly deem'd our own, till they have appear'd in the Dress and Colour of Words ; and I believe no Man can be acquainted with the Force of his Sentiments, until they are muster'd and marshall'd in the Field of Expression.

For these Reasons, bestow a due Portion of your Time in reading the choicest Books of your own Language, such as will furnish you with a happy and easy Rangement of Thought, and Facility of Diction. As there is no Qualification more becoming a Gentleman, than an easy Turn, and Fluency of Stile, by which he may be enabled to deliver himself handsomely and clearly on all Occasions ; then might we expect to see *English Cicero's* springing up amongst our *British* Orators ; to hear Men discourse perspicuously, handsomely and elegantly, and see their Performances adorned with all the lively Strokes of the sublimest Eloquence, and most delicate Touches of the most refined and exquisite Rhetorick ; which, (if Linguists are not mistaken) have deserted the Senate Houses and Arcopagus's of *Rome* and *Athens*, and vouchsafed to visit our *British* Coast, and constitute our Academies the Seats of the Muses ; our Language being as copious, close, concise, grand and expressive, as any in *Europe* ; whereas nothing bespeaks
itself

itself more daily to our Experience, than a general Deficiency in all the Graces and Ornaments of Speech; to see some of your wou'd-be Wits, and such as wou'd pass on the World for Men of Parts and Letters, under a remarkable Restraint to speak a distinct Sentence, or write a coherent Period. The ill-shaped and monstrous Production, alas! too sufficiently denote the genuine Parents; so antiquated and obsolete the Style! so barbarous and immethodical the Phrase! And if at any Time they vouchsafe to pour out their wry Thoughts, or untutor'd Anglicisms on clean Paper, what sorry and imperfect Lisplings are they? yea, such as a Child in Coats, or Miss in Bib, might blush at. Or, as the *Spectator* finely says, "The Want of this (meaning the Study of the *English*) is visible in many learned Persons, who, while they are admiring the Styles of *Demosthenes* and *Cicero*, want Phrases to express themselves on the most common Occasions. I have seen a Letter from one of those *Latin* Orators, which wou'd have been deservedly laugh'd at by a common Attorney." So much may suffice on this Head.

Enter into the Spirit and Temper of your Author, as well as into his Language.

In the Perusal of *Latin* and *Greek* Authors, and even with them I wou'd not have you play Stick and hide in the Dark, and take the

the first that comes to hand, but select a few of the most approved, such as *Cicero's Offices*; the Satyrical Poets, *Horace*, *Juvenal*, and *Persius*, contribute wonderfully to give a generous Sense to those who delight in reading them; I say, 'tis not enough barely to understand so many *Greek* and *Latin* Sentences, but you must endeavour to enter into their Genius's and Dispositions, examine their Principles and Morals, and accordingly make them, or not, the Standards of your private Imitation. One must fashion his Manners as well as Tongue and Language after this excellent Model, if he intends to profit by Reading.

That which enhances the Value, of any Language, is the choice and brave Things writ in it: And, I think, 'tis as great an Outrage against Common Sense to say, that the Manner of Expression alters the Subject, as that a Man becomes too distinct separate Souls in one individual Self, by appearing in an embroidered or plain Coat; or that his Head becomes any other than it formerly was, by wearing a Peruke of an *Italian* or *English* Cut; so that he must be of a very *Babel* Genius, who more Regards Words and articulate Sounds, than real Actions and glorious Atchievements. Languages are Clues that lead us to the Knowledge of Things worthy our Notice and Observation; and if a Man has not studied the solid Things in them, as well

well as thumb'd over Dictionaries and Lexicons, he ought to be term'd *Pseudo-learned*, or rather characteris'd a Paper Worm than a Scholar.

For Instance, 'tis not sufficient to know, that *Decorum* and *Honestum*, in the literal Translation, signify *Honest* and *Becoming*: But this Reflection must be interwoven with your very Thoughts and Perceptions, and become one and the same with the Consciousness of your own Being, if you wou'd have a perfect and adequate Idea of what the noble Moralist meant by his Decorum: "Oh! that it was graven with an Iron Pen
" and Lead in your Heart for ever.

Above all Things, set a mighty Value on Time.

'Tis the Imagination of young Men (as of Spendthrift Heirs) that they have a large Stock of Time; and tho' they wanton away the Flower of their Youth, yet they are still rich in the Remainder, and have abundance to spare: But I have stood too long on the Exchange of Life (if I may use the Expression) not to be able to detect the Folly and Inexpediency of such Oeconomy, and shew 'tis the ready Way to Bankruptcy and Beggary before we are aware of it.

Youth is the only fit and proper Season for Erudition and Knowledge. I never knew one who complain'd of too early an Acquaintance with Wisdom and Letters; tho' our
Ears

Ears daily ring with woful Moans of *Tardy Students*, who neglected to embrace them, when they might have so easily ingratiated themselves in the Favour of the Muses.

We have ever-memorable Instances of famous Youths who have eterniz'd their Names in the noble Registers of Fame, and gain'd lasting Reputation by their Publick Performances. *Cicero* reports of *Lucius Crassus*, when, about nineteen Years of Age (when others begin to study) that he cou'd perform that laudably in open Court, which he might without Disparagement have been studying at home. *Cesar*, when yet younger (about sixteen) set up Candidate for High Priest of *Jupiter*, and became a Rival to the greatest Men in *Rome*. I remember to have read of some of the *Grecian* Generals; I think *Alexander's* weeping on sight of a Statue erected in Honour of some of their Worthies, and loading himself with Reproaches for leading such a sedantry lubberish Life, and not performing Fates worthy of Remembrance before he had arrived at his then present Age. What was there in the Wax, you'll say, to extort these Tears? Sure, nothing but the Sense of Honour so glowed within his Breast, as to force those silent Sighs. Ambition, that noble Passion, planted by Nature for excellent Purposes in Man, as are all the rest, when directed to their proper Objects, was the secret Spring that set all

all

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all into Motion, which will always tease, beat and drive away all Thoughts of Ease from the Breast that harbours it, till it has compassed his Ends, or, like *Aristotle's* Sea, till it has compassed and overwhelmed us. Crowns, Sceptres, Victory, Love of Fame, Titles and Badges of Honour play'd before the young Hero's Eyes, and so engross'd the whole Man, and overtopped the rest, as not to admit them their full Play; but, as it were, discarded them the Soul altogether; and, like *Aaron's* Serpent, swallowed up the rest, until they had prompted him to perform some Atchievement worthy the Epithet *Great*.

These are noble Instances! that ought to rouse the Emulation, and make the Pulse of every young *Briton* beat high; to make them pant to excel their Cotemporaries; to excite and stimulate them to worthy Actions, and encrease their Velocity to the Atchievement of great and noble Enterprizes! But (to return to our Subject, from which we have digressed) if you consider what vast Time and Application are necessary to gain even a general Acquaintance with the Sciences, you'll husband every Moment, and set out to the best Advantage.

“ If we expect (as I am inform'd by Lord *Shaftesbury*) “ that Knowledge will come “ to us by Accident, or in play; we shall “ be grossly deluded, and prove ourselves “ Mock-Virtuoso's;” for, tho' Mankind have

have a natural Propensity to Knowledge, and the Discovery of hidden Truths, which amply reward their Toil in the End ; yet they will have us dig for them, as for Gold and hidden Treasure : And sometimes (like coy Mistresses) deny our first Suit, that they may heighten our Importunity ; and that Fruition may not lessen our Esteem of them, as easy Conquests, when we come to be so happy as to possess them. Now, then, is the Golden Age, and fit Time for furnishing Materials for a happy Life, and making timely Provision for Manhood and old Age, and laying up a sufficient Stock of Knowledge, gracefully to support that Imbecility necessarily annexed to a silver'd Head, and render you agreeable when the Gaiety of Youth is over ; or stubborn and inflexible Maturity, or the Drudgeries of Life set it out of your Power ever to return to your Books : If you once begin to procrastinate, there will be no End of fruitless Delay : For the same Objection will be equally valid against To-morrow, as this Day, *viz.* That it is present.

*Unhappy he who does this Work adjourn,
And To-morrow wou'd the Search delay :
His lazy Morrow will be like to Day.*

Time flies apace, and both you and I grow old while I write this to you ; nor can either of us knock off the swift Wheels of *Phæbus's* Chariot ; this not being an Age
pro-

productive of *Joshuas*, to suspend the Sun in its Course.

Labour hard at these Accomplishments, whilst you have the happy Opportunity, which will grace you when Youth and Vigour are no more. Don't imagine an empty Head, like *Fortunatus's* Purse, will supply you on Occasion, without ever setting any thing in it. What can be more ridiculous than to postpone the greatest Part of the Journey to the Evening? And yet this Absurdity and grand Folly they are guilty of, who turn Scholars in the decline of their Years, and begin to learn their Alphabet in Spectacles, and so have the Happiness to live and die Children. In fine, hearken to him who advises the Youth of Fifteen to be dressing every Day the Man of Fifty, and consider how to make himself venerable at Three Score; which, if you do in one (as there are some who have made it appear to a Demonstration, that Wisdom does not always wait a hoary Beard, and have dispatched more of the real Business of Life in that Space, than others in an Age) by living well, I think there is scarce need for living long. He who by his good Behaviour has immortalized his Memory, and by a continual and industrious Discharge of the Duties arising from the Relation of a Creature to his Creator, and Fellow-Creatures, has set a Seal to his Character,

racter, and a Close to his renown'd Reputation, and rais'd himself above the Malice of Envy herself. He alone can be properly said to have robb'd Death of his Sting, and may laugh him out of Countenance, and ask, *Friend, where is thy Victory? I have only yielded you Skin and Nerves, make your best of them.*

To gape about, see sixty or seventy Revolutions of *Saturn*, and destroy as many Meals as there are Hairs in our Heads, does not near come up to my Idea of Life, which is at best but a vegetative one; but he who has acted well, whatever Part of the Play was assign'd him, and made his Exit handsomely; he alone, I think, can with any tolerable Grace, be said to have appeared at all on the Stage of Life with Approbation and Applause.

*Honour or Shame from no Condition rise,
Act well your Part, there all the Honour
lies.*

Of APPLICATION.

You may see from the whole Scope of this Discourse, that your Advancement in all that is great and excellent, and indeed, your future Happiness, must all be Creatures of your own making: Apply with Might and Main to your Studies, and appear eager of making a Progress; for, assure yourself he has already made great Proficiency

ency who desires to do so : Be inflamed with the Admiration of Virtue, and Love of famous Exploits ; and, I doubt, if it wou'd not prove a happy Collusion for young Men to suffer themselves to be, perhaps, so far deluded as to think Nature has design'd them to be brave Men, noble Patriots, dear to Mankind, and remarkable thro' all Ages ; and that if they miscarry, the Failure will be entirely on their own Side. I persuade myself, did but our young *Phatons* carry such a Spur as this about them, they wou'd sooner arrive at the Possession of their desired Objects, and sit securer in their Seats of Honour, when once placed in them.

But, because this may appear to some over-cool, or rather icy Heads, to breathe of the frantick Deliriums of a Crack, or Projector, I shall call in *Cicero* to my Assistance, under whose Shield I can stand secure from their weak Assaults ;

Quorum antem prima etas propter humilitatem & obscuritatem, in hominum ignoratione versatur, hi simulac juvenis esse ceperunt magna spectare & ad ea rectis studiis debent contendere. Quod eo firmitore animo facient, quia non modo non invidetur illi etati, verum etiam favetur.

which I shall thus Translate :

“ All who are so unhappy as to be born under the Cloud of an obscure Descent and narrow

narrow Fortune, ought, as soon as they arrive at the Years of Discretion, to dispel and break thro' them, and fix an attentive Eye on the greatest Offices in the State, and ply their honest Endeavours to the obtaining the same. And this they ought to do the more resolutely, that Youth is so far from being envy'd, that every Man will applaud and even encourage a fair Ambition of launching into the World." And I wish all our *British* Youth wou'd chuse for their Motto,

Magna mihi propono.

And even if one shou'd miscarry, the worst that can be said of him is, That *Phaeton*-like, his Ambition was greater than his Prudence, and fail'd in a bold Undertaking; in which Case, even a Defeat is honourable.

*Quam si non tenuit, magnis excidit
Ausis. ———*

Every grand Attempt must at first bear the Air of Ridicule; but in the End, the enterprizing Genius will laugh in his Turn, and that with fresh Advantage to his Cause.

However, I wou'd have such home-chain'd Gentlemen as can't think of looking abroad beyond the Smoak of their own Chimnies, nor of moving any more than
Mill-

Mill-Horses out of the beaten Tract, and consequently of favouring my Doctrine; I say, I wou'd have such consider, that 'tis as bad Geometry to take the Dimensions of all by one Standard, as 'tis Statuary to measure all Noses by the Gage of one, or all Heads by the Circumference of one favourite Noddle; to be reconcil'd to Subjects, whilst they don't exceed our Comprehensions; but whatever soars above our Sphere, to treat that as mere Fiction and Chimera, I always took to be the Sentiments of little Souls and narrow Minds: And I beg Leave, once more, to tell this sort of All-knowings, that 'tis no better Philosophy to call Madness! *Madness!* on the first Hearing of any Subject or Attempt, so far placed out of their View, that they can form no Ideas of them but such as are inadequate and imperfect, than it was Justice of old to call *Crucify him, Crucify him*, before they knew any Subject of Condemnation.

The Sun shines not, says a *mole* *Mite*, all is Darkness, or at best, but Twi-light; why? because, replies the self-conceited Creature, my narrow Organ does not comprehend it in its full Lustre. Excellent Reasoning indeed! a most irrefragible Argument to prove the Non-Existence of this glorious Luminary, the Fountain of Heat, the Spring of those continually emitted Streams which enlighten
and

and enervate all Nature, and whose enlivening Influence, even this seemingly most minute and inconsiderable Creature partakes of.

So on the Whole, I wou'd have my declaiming Orators know, That if they don't suspend their Judgments, they are not wanting, who to the last Drop of their Ink (and were it necessary, their Blood too) will make sufficient Reprisals.

Let the stricken Hart go weep.

However, let not the Thoughts of Liveliness of Imagination, or Brightness of Genius, slacken your Diligence and Industry, as is often the Case with Students who lay so much Stress upon their superior Abilities, which as often prove weak Supports, and tottering leaning Stocks; for the best Capacity may be impair'd by Slothfulness and Disuse; but rather consider, that this is an Aggravation of the Evil, and will only tend to make you a more destructive Member of Society than others, and more capable of Mischief and Error, if your Parts have a wrong Byass, or are directed to improper Objects: In the same Manner that a Man's Field, naturally good, is render'd the worse, thro' ill Husbandry, and the more productive of Thorns and Briers.

Of

Of DRESS.

Man is a Composition of Soul and Body, and, consequently, obliged to a double Scheme of Duties. The Body ought to be adorned with a clean and decent Outside, as well as the Mind to be furnished with its homogenous Qualities. Dress is an Index to the Mind, and points out, as it were, all its Affections. This is the Pass-port to all polite Assemblies; and so far as it is considered as such, is commendable: But if it once becomes to be esteemed as a Part of our selves, very Being and Essence, and young Men suffer themselves to be once captivated with the Appearance of a gay Coat, a dazzling Snuff-Box, or the like ornamental Toys, Baits only worthy the Observation of the meanest Boys, and were not I afraid of getting the most vindictive, tho' indeed the fairest and most generous Part of the Creation in my Top^z I had said the silliest Women; then it will degenerate into Foppery and Vanity, the Vice and Extreme of Dress.

What Notion wou'd a Man of Common Sense entertain of one who altered his Opinion of him with his Dress? wou'd one Day cherish the grandest and noblest Ideas of him, because absurdly fine; and the next, think meanly and soberly, because in a home-spun or plain Coat. If he were not

as stupid as the Ass of old, who, when carrying a Golden Carpet, and seeing the People do Homage to it, believed, poor Creature, that the Honour terminated in herself, which was entirely paid to the glaring Trifle. If, I say, he had not *Midas's* Ears he wou'd soon detect such Weakness.

Cleanliness that does not run into Effeminacy and affected nicety, but shews a Regard for those we converse with, and avoids a brutal Nastiness and beastly Negligence, below the Dignity of human Nature, is a most amiable Disposition in Youth. In fine, what we call *Mundex Simplicitas*, may give you as clear and distinct an Idea of a becoming Dress, as a Lecture, perhaps, from the compleatest Beau in *Paris*.

C O N C L U S I O N.

If this were an Age in which the Intention was taken for the Deed, I might, by these rude Sheets, boast of having made you the richest Present you ever received. But as there is nothing more ordinary, than for People of low Fund to borrow of those of superior Abilities; so will I recommend you to one (which you may suppose directed for yourself in its Original) that will stand on its own Legs,

— *Nillius adminiculis, sed marte suo,*
as

as the Author of it speaks, *Cicero's Offices*, which, if you carefully peruse, and duly cultivate, will yield you such valuable Ore, out of its inexhaustable and immense Treasure, as will enrich you for ever ; and when my Stock will afford it, I will send you one which need not wear the Livery of Good Will, but will recommend itself by its own intrinsic Value.

I am,

S I R,

Yours, &c



ERRATA. Page 31. l. 11. for *ever*, r. *even*. l. 17. for *file*, r. *foil*. P. 32. l. 18. for *Battle*, r. *Prattle*.

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